MILITANT HINDUISM

("Third Eye" of the Hindu)

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by
G. M. JAGTIANI

A Hindu Prayer to Mother of All Hindus

Forever I bow to Thee. O Loving Motherland ! O Motherland of us Hindus Thou hast brought me up in happiness May my life. O great and blessed Holy Land, be laid down in Thy cause. I bow Thee, again and again.

We the children of the Hindu Nation bow to Thee in reverence. O Almighty God We have girded up our loins to carry on Thy work. Give us Thy holy blessings for its fulfilment O Lord ! Grant us such might as no power on earth can ever challenge, such purity of character as would command the respect of the whole world and such knowledge as would make easy the thorny path that we have voluntarily chosen.

May we be inspired with the spirit of stern heroism, which is the sole and ultimate means of attaining the highest spiritual bliss with the greatest temporal prosperity. May intense and everlasting devotion to our Ideal ever inspire our hearts May our victorious organised power of action. by Thy Grace, fully protect our dharma and lead this nation of ours to the highest pinnacle of glory.

VICTORY TO MOTHER INDIA

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Introduction

In March 1991 I was with one of my friends when he advised me to write a book on MILITANT HINDUISM. The idea appealed to me and I immediately took the task in hand. Next month the small book of 24 pages was published and I was startlingly surprised at the warm response. Due to certain reasons, I gave the author's name as M.L. Gupta.

My friends suggested that a second edition (now enlarged) be taken out. I am now doing it, under my name, with an additional chapter on the "third eye" of the Hindu. This is my new interpretation of the "third eye" of the Hindu.

Let the readers judge the contents of this small book and form their own opinion. I am obliged to three anonymous friends (Ramanlal, Madanlal and Maganbhai) for helping me financially in propagating the gallant gospel of Militant Hinduism blessed by Swami Vivekananda and named as "Aggressive Hinduism" by Sister Nivedita.

In July 1993 our President Shankar Dayal Sharma returned to India after a five nation tour along with his wife Vimla. When the President's aircraft halted at Tehran (Iran) and our President went to met Iranian President Hashemi Rafsanjani, our President's wife remained in the aircraft as she did not want to wear the 'burqa' (Islamic veil) as demanded by the Iranians. When Mrs. Indira Gandhi used to meet Iranian visitors, she covered her head with the 'pallu' of her Sari and wore a long-sleeve blouse, at the height of the popularity of Ayatollah Khomeini. "Apparently, things changed even more drastically in that most fundamentalist of Islamic nations", opined Bombay's eveninger The Afternoon (July 28, 1993).

If the Hindus had been vigorous and robust in their own land, would Iran had insulted our womanhood?

Jagtiani

September 1993.

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Some softy Hindus might get scared by the term 'Militant Hinduism', but there is nothing to be surprised or scared at. Swami Vivekananda himself had consistently spoken on a broad-based, but dynamic, Hinduism. Sister Nivedita coined a very beautiful term "Aggressive Hinduism".

When we say that we believe in Militant Hinduism, it does not mean that we would go out looting and burning, killing and converting. That is destructive Hinduism which has never been preached or practised by any of our philosophers or kings.

The Hindus, as Swami Vivekananda said, never preached their thoughts "with fire and sword". We have no quarrel with any religion in the world. We have also no tribal god who claims our allegiance to such an extent that we boast that our god is the best and their god is the worst.

And yet the fact remains — a very tragic fact — that other jealous religions tried successfully to ravage our land, kill our people, convert our children, rape our women, desecrate our temples. That a handful of minority outsiders could dare do this to the majority Hindus in their own land shows that Hinduism refused to adjust itself to the circumstances prevailing then.

In an honest matter-of-fact statement, Swami Vivekananda said, "Wave after wave had flooded the land, breaking and crushing everything for hundreds of years. The sword had flashed, and 'Victory unto Allah' had rent the skies of India; but these floods subsided, leaving the national ideals unchanged" (C.W. IV. 159).

I know that secular Hindus, and all Muslims, will not like the blunt fact that the Muslim invaders left their hearth and home to attack India, not because they were in love with our country, but because they wanted to convert the 'kaffir'

Hindus into Islam, they wanted to loot the rich treasury in our temples, they wanted to kill as many 'kaffirs' as possible and, in the final analysis, carve out a kingdom of Islam in Hindu India. But that is the honest historical truth.

Hinduism, it is admitted, has too much of tolerance, to the absurd point of tomfoolery. Hinduism has too much of patience and non-violence to the shameful point of subjugation.

Even tolerance has a limit; even non-violence has an enduring point. Once we reach a stage of saturation point, then we break down if we don't steel our nerves.

Between manly violence and cowardly non-violence, the former is always preferred. Even Gandhiji had said that he preferred violence to a life of cowardly surrender. But, unfortunately, with the Hindus, philosophy is more important than power; religion is more important than a refresher-course in renaissance; 'bhajan-mandali' is more important than biceps.

While we worship God, the enemy strikes us. While we pray to God for help, the enemy kills. While we prostrate before our idols for protection, the enemy smashes the idols in hundreds of pieces. **The enemy wins by muscle-power; the Hindu loses without any power.**

When cornered, even an animal defends itself. When a dog challenges a cat, the cat bares its fangs and looks at the dog so intently and ferociously that the dog hides its tail inbetween its two hind legs and scampers away. The Hindus did not learn this elementary lesson even from the animals.

Veer Savarkar beautifully explained it in the following words, "Man could not have saved himself from utter extinction, nor could have but led the precarious and wretched life of a coward and a worm, had he not succeeded in adding the strength of artificial arms to his natural arms.

"In those geological periods, when he evolved to manhood, he was surrounded by such ferocious brutes and serpentine order that he found himself, individual to individual, the weaker being, physically the most unfit to survive in contest during the struggle for existence that was raging round in the formidable primitive existence that was his first home. He had neither poisonous fangs nor tusks nor horns nor blood-thirsty claws.

"We call the cow as physically weak and by nature the most harmless and the most incapable of self-defence. But even a cow could have cowed down a man in naked physical combat and even killed him, by piercing her pointed- horns in his stomach, as none of his natural organs were a match for them.

"It was only his capacity to add to the strength of his natural limbs, which the beasts and the brutes failed to develop, that man could cope with tigers and lions and wolves and serpents and crocodiles and could snatch the mastery of the earth and the water from the wild creatures.

"Throughout the paleolithic and neolothic periods, the Bronze Age and Iron Age, man could maintain himself, multiply and master this earth, chiefly through this, the armed strength. Verily, **the Defensive Sword was the first Saviour of Man'.**

This physical power and the will to resist is the first elementary weapon in the hands of man to subjugate his enemy. Meekly surrendering to the enemy without a fight is tantamount to selling your soul for a few silver coins.

If Sri Rama cheerfully left the kingdom of Ayodhya with the hermit's ochre dress on him, he also took the bow and arrows in hand and killed the demons in the jungles and vanquished Ravana in Lanka. Sita asked him, "Lord! You are extremely devoted to Truth and Righteousness. In the Dandakaranya forest, you are leading the life of a Muni. Is it proper on your part to carry weapons in your hand which will induce you to resort to violence **(himsa)** ?" To this, the Lord replied, "I have given my word to the Rishis that I will protect their sacrifices, killing all the Rakshasas. So now I have to fulfil my words. That is why I am carrying the weapons. Satya and Dharma must go hand in hand".

In other words, **Dharma Chakra must be defended with Sudarshan Chakra.**

One misconception that we, and many others, have been suffering from is the silly notion that Hinduism has always, and only, preached non-violence, passivity and a meek surrender to the existing deplorable order. Far from it. The Vedas are the world's oldest scriptures which still survive. Scan the pages of these masterpieces and you will find that there is nothing weak or feeble in it. Only a few quotes will suffice:

"O Lord, the embodiment of selfless actions, we invoke you in the grim battle of life to obtain success and true prosperity". (I.5.9)

"The mighty Lord invests men with his strength and showers his blessings on them and defends, as a bull defending a herd of kine". (I.7.8)

"O men, whenever you march ahead on a noble mission, these vital powers will lead you along with heroic loud exclamations of victory". (I.23.11)

"O inner self, destroyer of evils, **you proceed from battle to battle** to fight the vices. You vanquish cities of demoniac forces with your powerful determination, and defeat such ever-clinging vices as distract men from truth". (I.53.7).

"O annihilators of enemies, strong-limbed, loud singing, **never yielding, never trembling,** receivers of elixir, the best-loved, the foremost leaders, may you display yourselves with glittering ornaments conspicuous like stars in heaven'. (I.87.1).

"**With your punitive powers,** may you **vanquish those of evil speech and thought, the wicked and the satanic forces,** whether distant or near. Thus make easy the path for the righteous devotees. In your friendship, O adorable God, let us never suffer injury". (I.94.9)

Is there any weakening, self-defeating, negative thought in all the verses of the Rig Veda ? The potent power, inherent in every verse, had been vibrating through the veins and fibres of all our Rishis and Rajas to face the aggressor aggressively if he dares to attack. No mercy is to be shown to the enemy who tries to dirty the 'havana-kunda' in our sacrifical fire. He, who attacks our hearth and home, has to be repulsed with violent vigour.

Why should then our phony philosophers and secular sermonisers preach to us, in season and out of season, that Hinduism must be so tolerant that it should not react to any attack on our faith and fatherland ? Sanctimonious humbugs, who think that their religion starts and ends only with singing Ramdhun, without cultivating the power to defend the singing of the holy chants against iconoclastic invaders, will, in the final analysis, lose their temple and religion, their culture and heritage.

Our scriptures say : **Dharma eva hato hanti** (Dharma destroys those who destroy it). **Dharmo rakshati rakshitah** (Dharma protects these who protect it). **Prithvi dharmana dhritam** (This earth is sustained by Dharma).

Hinduism was so powerful that it absorbed and digested the Huns and the Sakas, the Parthians and the Tartars, and even Buddhism. Hinduism had a powerful digestive power which could withstand any hard substance and take it in its body and assimilate it with its bones and blood.

Hinduism should be made so powerful and punchy, as in the olden days, that anybody who tries to cross our path with malignant and evil intentions, will have to kiss the dust. While Hinduism has never enroached on any territory beyond the pale of Bharat and has never cast its glances on the non-Hindus to strike at its roots, it also expects the other faiths to reciprocate in the same spirit. There cannot be a one-way love affair.

The sleeping Leviathan must be roused. The clarion call of Ramdas and Shivaji, Guru Govind Singh and Rana Pratap, must be raised. The flag of chivalry must be unfurled. The tocsin must be sounded. The drum must be beaten. The Shankha in the temple must resound with the aarti time.

There should be no defeatist mentality with the Hindus. "With India for their base of operation, for their fatherland and for their holy-land", said Veer Savarkar, "with such a history behind them, bound together by ties of a common culture", the Hindus "can dictate their terms to the whole world. A day will come when mankind will have to face the force".

Our industrialists build many temples where regular pujas are held. Has it ever occurred to them that along with these temples, there should be 'aakharas' (gymnasiums) also where the martial arts are to be taught to the aspirants?

Powerful muscles can defend the shrines; can namby-pamby Hindus, who cannot even walk erect, be able to withstand and absorb the shocks ? How realist was Swami Vivekananda when he said, "I want the intensity of the fanatic plus the extensity of the materialist" (C.W. III. 174) !

The Gayatri Mantram must be made a compulsory rendering whenever any function starts. When intoned in clear and vibrant tones, it electrifies the tissues and sends a battery of emotions down the spine of every Hindu. The immortal celestial hymn **Om bhur bhuvah swah, tatsavitur varenyam bhargo devasya dhimahi dhiyo yo nah prachodayat**...... is the permanent prayer of every pious Hindu. Has it ever been taught to our school children ?

Listen how beautifully does the Rig Veda describe our heroes who go in the battlefield to fight the 'yavanas' and 'rakshas' : 'O brave heroes, in your manly arms are many good things: on your chests are golden plates; on your shoulders are brilliant ornaments; sharp are the edges of your weapons. These heroes wear various decorations, as birds with multi-coloured wings". (I.166.10)

Cowards and chicken-hearted Hindus have no place in society; they die as worms, trodden underfoot by every passerby who crosses the border. He who worships the Kali or Durga must be bold and brave.

Said Sister Nivedita, "Arise, my child, and go forth a man. Bear manfully what is thy lot to bear; that which comes to thy hand to be done, do with full strength and fear not". This Irish woman, who after the demise of Swami Vivekananda, became the Mother of the Revolutionaries, was more than a man in daring and grits. Every word that she spun from her blessed mouth was a dynamo. No non-Hindu so transformed and transfigured his/her life in the divinity and sanctity of Hinduism as this lioness whom Swami Vivekananda converted from Margaret to Nivedita.

The Hindu habit of taking insults against their scriptures and gods lying down, without any protest, snacks of a defeatist mentality which is not witnessed in Islam or even Christianity. Just try to write a few words criticising the Prophet or the Koran, and they will shear your skin. Nothing happens when people like B. R. Ambedkar or E. V. Ramaswamy Naicker or V. T. Rajshekhar abuse and vilify our gods and goddesses, our hymns and scriptures, our very religion. The meek and mild Hindu, bred on the milk of human kindness, simply smiles and shrugs off the critics. Our rational and Socialist fellows, who shout hoarse at Hindu show of strength, meekly scamper away like scared goats when facing Muslim fundamentalism.

Muslims are over-sensitive to criticism and we call it bigotry. Hindus are tolerant of abuses and we call it secularism. When our heritage and scriptures, our great men and saints, our religion and ethics are under severe and merciless attack, then shrugging it off is not tolerance but cowardice. That is the truth — plain and simple. Hindus are cowards, thanks to the Congress culture of the Khilafat brand.

The tolerance of Hindus to everything that is said against them, their deities, heroes and harbingers of history has encouraged scoundrels in the garb of scholars and politicians to heap basketfulls of abuses on Hinduism under the garb of research, study and secularism. On the T.V. and in our movies we see Hindu actors shaking their bodies like jokers in front of our deities and singing vulgar songs; we see Hindu actresses twisting and dancing like snakes in the sand in front of Ganesha or Sri Krishna; — and no Hindu protests against this vulgarisation. Can they do it in the case of the Muslims and the Christians? Even the producers and directors of these movies know that Hindus neither act nor react, and, therefore, it would be safe to take liberties with their sentiments.

The Hindu is the majority in India and, hence, the Nation. What a joke that some sections of the Hindus, like the Brahmoo Samaj, the Arya Samaj and the Ramakrishna Mission, now wants to opt out of the Hindu fold, to be classified as a 'minority'? The real minorities (the Muslims and the Christians) are having a good laugh over this Hindu disintegration. Instead of raising hell to amend the Constitution which deprives the Hindus to run their own schools and colleges and religious shrines like the minorities, we succumb to the dirty and poisonous level of reducing our majority status into a minority! When an individual or an institution loses the moral strength and physical stamina by not resisting an unjust assault to his/its self-respect, then he/it forfeits his/its right to exist.

In the 1920s Col. Wedgewood spoke in the British House of Commons dealing with this Hindu cowardice versus Muslim aggressiveness. He said, 'inter alia', "The Mussalman has always been the more virile race, the Hindu has always been the less virile race; the cure for that is that **the Hindus should become more virile**. We have an instinctive admiration for the virile character of the Mussulman........ Let the Hindu learn the lesson. It is well that Pandit (Madan Mohan) Malviya should train the Hindus in physical exercises and physical drill, should inspire them with a capacity for self-defence, should exterminate the slave mentality and create self-respect. He is not thereby increasing their hatred towards the Mussalmans or their love of massacre to which we have become accustomed in India. I must regard the present disturbances as a calamity delaying the march of freedom, but not destroying hope...... What is possible is that **both the sides shall begin to respect each other** and that they shall learn what we have learnt that **the man who**

cannot defend himself is always likely to be in a difficult position".

During the thousand-year-Muslim rule and 200-year-Christian rule Hindus had been robbed of whatever little valour and virility they were left with after frequent ways of defence against barbarous invaders.

Gandhiji organised his Satyagraha to save the Khalif of Turkey in which, neither the Hindus nor our country, had any interest. The Satyagrahis' shame was the greatest when Turkey's own Mustafa Kamal Pasha came on the scene, banned the Fez cap, forbade the Muslim women from wearing the veil, made co-education compulsory and introduced the Swiss model, instead of the Shariat law, in the country. The Congress had to beat a hasty retreat, but by that time the fire of Muslim fundamentalism and bigotism had been sufficiently stoked which culminated in the creation of Pakistan on 14 August 1947.

My line of argument is that the Muslims never worry their heads when the Hindus are hunted in Bangladesh, or killed in Pakistan, or treated like serfs in Saudi Arabia, but we Hindus have become so imbecile that we worry about what happens to others. **Which Muslim shed a tear over the gang-rape of Hindu women in Kashmir?** The rational and secular Hindus themselves provided the lead by turning their eyes the other way. If Hinduism had been powerful and militant, the outright killing of Hindu men, the gang-rape of Hindu women and the desecration of Hindu temples in Kashmir would have created a tornado in this country. But a sense of self-respect was lost and in its place came a sense of shameless resignation.

It is a recorded fact of history that Hindus have never indulged in genocide, massacre, gang-rapes and desecration of shrines. Let this be openly admitted, and, simultaneously, let those who think that the lack of reaction from the Hindus is the result of their apathy and indifference, also realise that times change, territories change and even the line of thinking may change.

We should cultivate the spirit of "the True Hinduism that made men work, not dream", as opined by Dr. Jagdish Chandra Bose. The soil produces not only gourds and brinjals, but also mangoes and almonds. A race produces not only cowards and sycophants, but also heroes and heroines. We should make Hinduism so aggressive, so dynamic, so militant that cowardice and superstitions should have no place in it.

What are the symbols of that Aggressive Hinduism? Let us revert to Sister Nivedita: "Instead of passivity, activity; for the standard of weakness, the standard of strength; in place of a steadily-yielding defence, the ringing cheer of the invading host. Merely to change the attitude of the mind in this way is already to accomplish a revolution".

The formation and construction of character, coupled with building muscled bodies and developing sharp brains, must be the shining armour of every Hindu school, college, shrine and institute. The European child, after stepping out of the nursery, learns boldness and courage. The Hindu child should not be burdened with docility and languidness. Boys can be brought into the playground to fight among themselves and against themselves, not in a spirit of brutal agression but in a spirit of fairplay, for as Sister Nivedita said, "for him to strike one who is weaker than himself is to stand disgraced amongst his equals".

Preaching of divinity to a child is humbug until you instil in him the way to resist. You have to be twice a Kshatriya before you can become a Buddha. It is only when we instil the right roots in the mind of a Hindu child that he can grow up to possess active and vibrant ideals and can not only create but also preserve what he has created by his brain and hands. When our religious monks preach laziness and defeat in the garb of renunciation, it will suck the life-current of Hindudom.

As Sister Nivedita so beautifully said, "Point by point, we are determined not merely to keep what we had lost but to win what we never had before. The question is no longer of other people's attitude to us but rather of what we think of them. It is not how much we kept but how much have we annexed. We cannot afford now to lose, because we are sworn to carry the battle far beyond our remotest frontiers. **We no longer dream of submission because struggle itself has become only the first step towards a distant victory to be won."**

Did not our Hindu and Buddhist monks go to distant Lanka, Burma, China, Mangolia, Japan, Afghanistan and Indonesia to transmit the message of Hinduism and Buddhism from this land of rishis? They crossed the oceans, braved all dangers, overcame all obstacles, but refused to yield. "No other religion in the world is so capable of this dynamic transformation as Hinduism", said Sister Nivedita.

Trying for your own salvation is nothing but utter selfishness. You have to protect others. "Mukti lies in overcoming the thirst for Mukti", she said.

It is when conquest becomes "the highest form of sannyas" that, as she explained, "Hinduism is become aggressive, that the trumpet of Kalki is sounded already in our midst, and that it calls all that is noble, all that is lovely, all that is strenuous and heroic amongst us, to a battle-field on which the bugles of retreat shall never more be heard".

Aggressive Hinduism should create, not destroy; it should be original, not carbon-copy; it should dare, not get scared; it should march, not retreat. Forget about forgiving. A lamb cannot forgive a lion. "Forgiveness, if weak and passive, is not good; fight is better", said Swami Vivekananda. "Forgive, when you can bring legions of angels to an easy victory'. Prithviraj Chauhan forgave his enemy, and what happened ? The enemy caught hold of him and killed him.

The intellectual confusion which many of our Sadhus and Swamis are creating among their disciples that devotion is better than fight, is creating more problems for the Hindus. It creates an intellectual and spiritual stupor among the Hindus who lose the power of thinking rationally and independently and are happy to hug the golden chains with which our Sadhus bind them. Devotees have lost the urge or the inclination to think and argue; they become mere spokes in the wheels created for them by their religious heads. Has there been another Ramdas to create another Shivaji ? The devotees nurse the illusion that once they go to the shrine, listen to the sermon, touch the feet of the Sadhu and put some coins in the collection box, their duty is over. To hell with Hindudom !

The national life should be changed into a national assault on all superstitions, cowardice, treachery. He who works against the Hindu faith must be shamed by the public. It is when we storm the besieged fort that we can conquer it. Soldiers can sleep on their shields; let the modern generation of Hindus, spurred to activity by the right Hindu leadership in politics and religion, take up the challenge. "On, on, in the name of a new spirituality, to command the treasures of the modern world", challenged Sister Nivedita. "On, on, soldiers of the Indian Motherland, seize ye the battlements and penetrate to the citàdel. Place garrison and watch within the hard-won towers, or fall, that others may climb on your dead bodies to the height ye strove to win".

What an inspiring and commanding challenge from a lady to the Hindu men of Hiudusthan!

Unless we become aggressive, creative, dynamic and bold Hindus, we cannot bring back the glory of Shivaji and Pratap, Bhishma and Arjuna, Ramdas and Tukaram. Let not Karma delude you to cowardly destiny; let it open a golden opportunity for you. When one firm Hindu — firm in his resolve — cultivates the honest indignation of a fearless man, even the mightiest enemy can tremble and run away. And what happens if millions of Hindus gear up themselves to a new life of vigour and vitality? You cannot even dream of defeat, for the whole world is ahead of you.

When such Hindus come forward, even the 'secular' Hindus will think again before denigrating Hinduism from their nostrils, or from their hired pens. Remember, Hindu youth! Your history does not start with Warren Hastings; it starts with the Vedas. Your history is not proud of the Englishman's Clive, but of the Irish Nivedita. Your history is not a saga of annexation of territories, but of keeping your own territory intact. It is you who will have to re-write the History of India, not the hired and already-sold disgraceful Hindus who prefer to shine in artificial lights of 'secularism' at the cost of Hinduism.

"The history of India has yet to be written for the first time", said Sister Nivedita. "It has to be humanised, emotionalised, made the trumpet-voice and evangel of the races that inhabit India. .... Surely, the heroes that sleep on ancient battlefields, the forefathers that made for themselves the wide-walled cities, the scholars that left behind them precious thought and script, have laughed sometimes, when they have not wept to see from high heaven the grotesque docility of their descendants".

How can you forget your Hindu history? The Ayodhya and Kashi, the Hastinapura and Ujjain, the Nasik and Gwalior, the Rameshwaram and Ujjain — are not mere names of cities. They are the repositories of our reckless and dashing heroes like Tatya Tope, Lakshmibai, Sri Rama, Adi Sankara, Vikramaditya, Shivaji, Pratap, Guru Gobindsingh who defied death to live a meaningful life, and who preferred to lose their life than die a shameful death.

When we say 'Militant Hinduism', we don't mean thereby the secluded and imprisoned mind that kills the spirit of the Hindu. The militant and aggressive Hindu must be a technocrat, a scientist, an engineer, an industrialist, even a petty shopkeeper who refuses to kiss the dust. He must progress, prosper, advance in life, and not keep his women in the kitchen or in a 'burqa'. The Hindu women are not prisoners of their men. The Hindu women are partners in the active life of their husbands.

We Hindus have many ideals to choose from. "A Sri Rama is our ideal", said M. S. Golwalkar, "who on the strength of his valour, sagacity and will-power vanquished so powerful a tyrant as Ravana. . . . And again the glorious ideal of one who, with his incomparable powers of body and intellect, could easily have crowned himself as an invincible monarch but refused to do so comes up before us in the form of the wholly fruitful life of Sri Krishna. Our points of worship have always been such successful lives".

Hindus should therefore learn the lessons of their past subjugation and come out of the mental stupor in which they prefer to sleep and dream. **Even God will not listen to your prayers if you don't have the power to transform your stepping-stones into foundation-stones.** He who dares, wins. He who yields, goes down in a meek submission. Therefore, militarise and dynamite your thoughts for the finer pursuits of life.

Before 15 August 1947, when India became free, our vegetating cabbage leaders used to condemn members of the Defence Forces as "rice-soldiers" for enlisting in the Army of British India. Immediately after 15 August 1947 these very same "rice-soldiers" were hailed and hymned by the very same leaders as soldiers of fine fettle. Duplicity and hypocrisy is inherent in politics, but it was a singular mistake to condemn the Indians joining the Defence Forces.

Veer Savarkar used to call upon the Hindus in those days to forget the Congress movements and join the Army, Navy and Air Force to learn all the arts and strategies of war even from their British overlords. The more Hindus joined the Defence Forces, the more will India be secure. Nationalise the Hindus, Hinduise the nationalists, and militarise yourself — was his clarion call. And the patriot-prophet was right.

Even in the Police Force and the Border Security Force, we should make it a point to ask the Hindus to recruit themselves so that they may become guardian angels of the country.

Let us not forget that militarisation of the Hindus — technically and figuratively — must be done from the school stage itself. Feeble minds and weak constitutions do not win the battle. It is the man, who has gone through the fire, who can win the war. Passivity in Hinduism should be converted into a powerful reservoir of force. A powerful brain, a powerful body, a prosperous man, an educated woman, an adventerous child can bring laurels to our faith and fatherland. He who is over-cautious will ever remain a coward.

Faith is an important ingredient for a Hindu.

Unless he has faith in himself, he cannot have faith in God. I would go still further : before having faith in God, you must have faith in yourself. "Stamp out the negative spirit as if it were a pestilence and it will conduce to your welfare in every way", said Swami Vivekananda.

In a rousing call to the dormant Hindu spirit, Swami Vivekananda said, "Have faith in yourself. You people were once the Vedic Rishis. Only, you have come in different forms, that is all. I see it clear as daylight that you all have infinite power in you. Rouse that up; arise, arise, apply yourselves heart and soul, gird up your loins".

The Hindus are the majority in this country and by virtue of this majority, they constitute the Nation itself. No majority in any country is apologetic of its faith. Unfortunately, we have elected those leaders who appease the minorities by asking the majority to go on giving concessions till the minority is satisfied !

If the Hindus had really been conscious of their strength and power, leaders of these types would have been thrown by us in the gutter during every election. Hindus must distinguish between their friends and foes. A snake in the grass is more dangerous than a snake in the open field. Therefore, Hindus must assert themselves.

Our Acharyas, Swamis, Sadhus were also at fault for mesmerising and hypnotising the Hindus from the path of manhood to that of meanness. Too much talk of 'shanti', 'satya', 'ahinsa', lull the Hindus into a long deep sleep. Off and on, one or two great man came on the stage towake them up but as soon as he departed, the Hindus went back to their sweet somnolent sleep. The enemy struck when the Hindus were sleeping in their slumber caused by intoxication of 'shanti' which replaced 'shakti'.

Even the heroic aspect of Lord Krishna roaring the Gita on the great battle-field of Kurukshetra was lost sight of, and we worshipped the lover Krishna with his flute. The Vrindavan aspect of Sri Krishna became more important than the Kurukshetra aspect of the Lord. How wonderfully candid was Swami Vivekananda when he said, "Playing on the flute and so on will not regenerate the country. We now mostly need the ideal of a hero with the tremendous spirit of Rajas thrilling through his veins from head to foot. . . We want now the spirit of the brave warrior in the battlefield of life, and not of the wooing lover who looks upon life as a pleasure garden" (C.W. V. 388).

In another place he said, "What I want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which the thunderbolt is made. Strength, manhood, Kshatra-Virya plus Brahma-teja" (C.W.V. 117).

How can you achieve this unless you militarise, energise, dynamite and dehypnotise yourself ? **When we rouse ourselves and select the right leaders in the right place during every ballot, right sense will prevail upon our politicians and they will have to think thrice before harming Hindu interest.** If harmful Hindu leaders are selected, we are at fault.

It is the bounden duty of all our Dharmacharyas to transmit this power of the soldier among their devotees and to discard the poison of the simpleton. Even these Dharmacharyas can safeguard their 'gaddi' if the Hindus are strong enough to defend them. Trying to come out of the Hindu fold to gain some cheap pecuniary temporal concessions is not only foolhardy but also a dangerous doctrine. If the Constitution is at fault for upgrading the minorities and dowgrading the majority, start an agitation to amend the Constitution, instead of cowardly and meekly coming out of the Hindu fold. It is when the Hindu society is weak, that these Acharyas and Swamis in one breath, denounce Hinduism in the Courts and, in another breath, preach Hinduism in the private. If the society is strong, the Hindus would have asked for an explanation from these turn- coats.

So, in the ultimate analysis, we come to the same conclusion : POWER. More power to your muscles, to your brain, to your coffers, to your religion, to your country. POWER in both the hands. Power to create, not to destroy. Power to enrich, not to make paupers. Power to think independently, not to remain carbon copies. Power to defend your shrine and home, not to surrender it.

That, in a few words, is the sum and substance of Militant Hinduism, Dynamic Hinduism, Powerful Hinduism. And when we achieve that pinnacle of glory, no Hindu will go out of the Hindu fold, but more and more non-Hindus will join the Hindu faith.

And the Hindus can become powerful only when they organise themselves. Without organisation, no order can be restored.

I take the liberty of quoting below the conversation that Rishi Aurobindo Ghose had with one of his disciples on 23 July 1923 which makes interesting reading even now after a lapse of 68 years :

Disciple : "The Mahatma believes that non-violence purifies the man who practises it".

Sri Aurobindo : "I believe Gandhi does not know what actually happens to the man's nature when he takes to Satyagraha or non-violence. He thinks that men get purified by it. But when men suffer, or subject themselves to voluntary suffering, what happens is that their vital being gets strengthened. These movements affect the vital being only and not any other part. Now, when you cannot oppose the force that oppresses, you say that you will suffer. That suffering is vital and it gives strength. When the man who has thus suffered gets power, he becomes a worse oppressor. That is what I have written in the Essays on the Gita that when a nation gets freedom by the suffering of its leaders and other men, it oppresses other nations in its turn. It is almost always the case with those who suppress their vital being. It allows the pressure on itself, gets strong and then finds vent in some other direction. The same thing happened to the Puritans in England. Cromwell and his men came to power and became the worst oppressors. In Christianity the principle of non-violence is there but it is meant to be practised for religious and spiritual development. It may be partial but it can certainly develop certain types of spiritual temperaments. What one can do is to transform the spirit of violence. But in this practice of Satyagraha it is not transformed. When you insist on such a one-sided principle, what happens is that cant, hypocrisy and dishonesty get in and there is no purification at all. Purification can come by the transformation of the impulse of violence, as I said. In that respect the old system in India was much better. The man who had the fighting spirit was raised above the ordinary vital influence. The attempt was to spiritualise it. It succeeded in doing what passive resistance cannot and will not achieve. **The Kshatriya was the man who would not allow any oppression, who would fight it out and he was the man who would not oppress anybody**. That was the ideal".

Disciple : "Those who take to non-violence as a religion cannot intellectually conceive the possibility of transforming the spirit of violence".

Sri Aurobindo : "But you can't get rid of the spirit of fighting, the spirit of violence".

Disciple : "There is also the question of Hindu-Muselim unity which the non-violence school is trying to solve on the basis of their theory".

Sri Aurobindo : **"You can live amicably with a religion whose principle is toleration, but how is it possible to live peacefully with a religion whose principle is 'I will not tolerate you'? How are you going to have unity with these people? Certainly, Hindu-Muslim unity cannot be arrived at on the basis that the Muslims will go on converting Hindus while the Hindus shall not convert any Mohammedan."**

Disciple : "There was only recently the boycott of a drama in Andhra because some Hindu in the show was represented as marrying a Muslim lady!"

Sri Aurobindo : "You can't build unity on such a basis. **Perhaps, the only way of making the Mohammedans harmless is to make them lose their fanatic faith in their religion".**

Disciple : "Can that be done by education?"

Sri Aurobindo : "Not by the kind of education they receive at Aligarh but by a more liberalising education. The Turks, for instance, are not fanatical because they have more liberal ideas. Even when they fight, it is not so much for Islam as for right and liberty. It was the Mohammedans and the Christians who began the religious wars. — i.e. fighting for religion. First the Jews began persecuting and then the Christians, when they began to disagree among themselves, began to persecute also".

Disciple : The Mohammedan religion was born under such circumstances that the followers never forgot the origin".

Sri Aurobindo : "That was the result of the passive-resistance which they practised. They went on suffering till they got strong enough and, when they got power, they began to persecute others with a vengeance. The Roman government persecuted the Christians and the Christians suffered. When the Christians came to power, they started Inquisitions and they always said that the institutions like the Inquisition were very good for the souls of those people". **(Laughter).**

Disciple: "Did you read Malaviya's speech about the Multan riots and also what C. Rajagopalachari has said?"

Sri Aurobindo: "I am sorry they are making a fetish of this Hindu-Muslim unity. It is no use ignoring facts; some day the Hindus may have to fight the Muslims and they must prepare for it. Hindu-Muslim unity should not mean the subjection of the Hindus. **Every time the mildness of the Hindu has given way. The best solution would be to allow the Hindus to organise themselves and the Hindu-Muslim unity would take care of itself. It would automatically solve the problem.** Otherwise, we are lulled into a false sense of satisfaction that we have solved a difficult problem, when, in fact, we have only shelved it".

What an honest statement of fact from a seer who was less than a prophet but more than a man!

There was an occasion when in 1980 the then Prime Minister Indira Gandhi said in the course of a speech at a Muslim Education Centre, Darul Ulum, Deoband (Saharanpur) that India was the second biggest Muslim country in the world. This fairy tale is being repeated by every secular Hindu leaders in the Congress and by many leftists. If, on the basis of arithemetic, India is the second biggest Muslim country in the world, then on the same basis India is also the biggest Hindu country in the world. Why this open fact is being swept under the carpet? When India sent its representative, Fakhruddin Ali Ahmed, to represent India at the Conference of Islamic countries, the world Muslims had good laugh at it. The Congress Government did not have the honesty to send its representative to the World Hindu Conference in Khatmandu.

I repeat that politicians can commit this sacrilege because the Hindus are not organised. **Organisation brings power, and everybody bends before power.** Even the great bravado and bluster of Saddam Hussein had to kiss the dust before the clenched fist of organised power.

The crown and coronet of India is Hinduism. "Ours is the religion of a people who have never relapsed into barbarism", said Sister Nivedita. The barbarians came to India with evil designs and so profilgate and ruthless were they in total disregard of human decency and sanctity of human life that the docile and peaceful Hindus were stunned into silence at the dance of the devils. The devils departed, leaving Hinduism wounded and bruised, but Hinduism sucked the blood from its wounds and lived again.

"Strong as the thunder-bolt, austere in Brahmacharya, great-hearted and selfless, such should be that sannyasin who has taken the service of others as his Sanyyas, and not less than this should be the son of a **militant Hinduism**".

I end these stray thoughts with the above militant quotation of Sister Nivedita. May the Hindus listen to her. May the Hindus listen to her master, mentor and moulder, Swami Vivekananda.

KILLING IN SELF-DEFENCE IS NOT MURDER

By K. C. Vajifdar

Q. I am 22 years old and reside on the ground floor, of a building. The other night feeling extremely hot, I was sleeping in the open space outside my flat. At about 2.30, I heard a noise and woke up, and to my utter surprise, saw a man standing in front of me brandishing a knife. He demanded my watch, the gold chain which I was wearing and whatever I have chain which I was wearing and whatever I had with me.

Well versed in the art of self-defence, I kicked him on his right hand, and knocked the knife out of it. A hand-to-hand fight ensued. He then tried to take out another weapon from his pocket. Sensing trouble I let him go and he ran away.

If had strangled the man to death would a murder charge be levelled against me ? — Karate student.

A. Under section 96 of the Indian Penal Code, an act of self-defence is not considered an offence. Under Section 100 of the IPC, an act is defined as self-defence when there is reasonable apprehension that death would be caused as a consequence of assault.

Ordinarily, a man who is assualted is not bound to modulate his defence step by step according to the attack. In fact he is entitled to secure his victory as long as the contest continues and is allowed to pursue his assailant till he finds himself out of danger. If, in the conflict, he happens to kill the assailant, he is justified in doing so. Thus, the law would have protected you if, as a result of strangulation, you were to kill your assailant. The question is whether there was continuous danger or whether there was reasonable apprehension of such danger. In my opinion, you would not have been prosecuted at all.

MID-DAY, January 2, 1991

"THIRD EYE" OF THE HINDU

The dynamism and power reservoir of Hinduism was realised by many savants of East and West. Mohammed Currim Chagla, the late Education Minister of the Government of India, said :

"I might point out that Hindusim is the only religion whose main characteristic, which I most admire, is its tolerance. It has no Pope, it has no dogmas, it does not issue Papal 'bulls' commanding its followers to follow a particular mode of life. It accepts and embraces within its fold all schools of thought. You can be an atheist, an agnostic, a theist and yet be a Hindu.

"**Our Indian culture is a composite culture but Hindu culture is the most important aspect of that culture.** Many streams have joined together to form the mighty river of our culture, the waters of which river not only flow throughout the country but even overflowed to countries outside.

"Ours is an ancient civilisation and it has endured for thousands of years, not because of our material resources or our scientific skills or our talented men, but because of our culture which has helped the country to survive many invasions and many misfortunes. Many powerful empires have vanished from the face of the earth because they did not have the inherent strength which India has always possessed. But culture, like anything else, cannot be static. Once it refuses to adapt itself to changing circumstances and the passage of time, it runs the risk of being forgotten or overlooked and becomes merely a page in the history of the world.

"Therefore, the Vedas have said, 'Let noble thoughts come to us from every side'.

"That is the whole difference between a closed and an open society. A closed society is afraid to face criticisms or any new thought or idea. An open society, because it is sure of itself, welcomes criticisms and new ideas and new thoughts so that it could reform itself if persuaded by these new conceptions.

"The French, with their sense of logic and precision, call all Indians, irrespective of their caste or community, L'Hindus. I think that is a correct description of all those who live in this country and consider it their home. In the true sense, we are all Hindus, although we may practise different religions. I am a Hindu because I trace my ancestry to my Aryan forefathers and I cherish the philosophy and the culture which they handed down to successive generations.

"If only we accept this proposition and call ourselves Hindus by race, it would be the greatest triumph for secularism. It is the distinction between Hindus and non-Hindus that has created all the trouble, in this country and has even led to the partition of our motherland. If the distinction were to go, then there will be no conflict between Hindus and non-Hindus, between castes and castes, between the high-born and the low-born, because such a conflict would be alien to the true ethos of Hinduism and highly prejudicial to our national unity".

Of all the religions of the world, it is only Hinduism which, in Savitri Devi's words, says, "Believe nothing an mere authority, but experiment, realise; go through 'sadhana'; find out for yourself. Knowledge is not to be given to you by grace. It wants to be conquered."

Hinduism is dynamic and, hence, it is not afraid of criticism or contrary views. When the Hindus and Buddhists went to Java and Sumatra, Korea and Thailand, Japan and China, Laos and Vietnam, they did not carry with them the Sword of Inquisition to enslaves the original inhabitants in those countries. The Muslims in Java even now revere Sri Rama as the greatest hero of their times and perform Ram Lila, with some adaptations, with great gusto.

Compare this vital strength of Hinduism, sure of itself, with the dastardly devilish dance of death that the early Christians indulged in when colonising America, Australia and other countries. The first Spanish foothold in Haiti reduced its population from 2,00,000 in 1492 to a trickle 29,000 in 1514. Between 1500-1650, over two-thirds of the indigenous population of South America was wiped out. Between 1864-1870, four-fifths of Paraguay's population was decimated by Brazilian-Argentinian military, organised by Britain to establish an open market there. Between 1490-1900, the Canadian Indian population fell by two- thirds. During the late 1800s, the United States Government tried to starve the Red Indians by destroying over 50 million bisons. By the end of the 19th century, nine-tenths of the Red Indian population of the U.S.A. has been wiped out by decimation.

These are hard facts. Not being sure of their faith in Jesus Christ, the Jesuits in Goa, under the leadership of 'Saint' Francis Xavier, destroyed Hindu temples, starved Hindus who stuck to the faith of their forefathers, and forcibly converted the Hindus of Goa to Christianity. The Nazi-type Inquisition unleashed in Goa by the Roman Catholic Church is a stark reminder of the wanton imperialism of the Church in the name of Christ. Please go through **The Goa Inquisition** by Anant K. Priolkar.

Christianity and Islam are theocratic religions; Hinduism is not. A theocratic State presupposes one Prophet, one Book, one Way of Life, whereas Hinduism's wide umbrella covers all creeds, all gods, all schools of thought and, hence, even a Muslim, even a Christian will find a better welcome and a more warm response in Hinduism if he is a free-thinker. **For the survival of humanity, Hinduism must be strengthened and projected.** The idiots might call it as Hindu 'revivalism', but the fact remains it is only the message of Masters like

Adi Sankara, Tukaram and Vivekananda that can redeem this sick and sore society from its many ills.

Sister Nivedita insisted that Hinduism must become AGGRESSIVE, when the trumpet call of Kali sounds amidst us, and all that is noble in us, all that is worthwhile, all that is lovely - will flower with full bloom in all its majesty so that the bugles of retreat are not sounded to retrace the feet of the soldiers but the bugles of victory and defiance are heard to fight and fight and fight till the fort is captured.

Softies might shudder at the word 'Aggressive', but it is another name for 'Dynamic'. Hinduism should be active, not passive; robust, not weak; lion-like, not lamb-like. Whoever heard of a lion being sacrificed at the altar? It is always the lamb or the goat that is killed by the butcher.

Sister Nivedita draws up her programme as under :

"Our task is to translate ancient knowledge into modern equivalents. We have to clothe the old strength in a new form. The new form without that old strength is nothing but a mockery; almost equally foolish is the savage anachronism of an old-time power without fit expression.

"Throw yourselves, children of India! into the worship of these and your whole past. Strive passionately for knowledge. Yours are the spades and mattocks of this excavation. India's whole hope lies in a deeper research, a more rigid investigation of facts.

"Great literatures have to be created in each of the vernaculars. These literatures must voice the past, translate the present, forecast the future. The science and the imagination of Europe have to be brought, through the vernacular, to every door. India cannot afford to imitate foreign institutions. Neither can she afford to remain ignorant of foreign ideals. The history of the past has to be re-written, in simple terms.

"Our national life is become perforce a national assault".

Therefore, the Hindu mentality has to be changed. For the Muslims, the Koran is a Book of Action and it has taught the Muslims to be assertive and unyielding. The Koran is always with the Muslims.

The Gita, which is also a Book of Action, has taught the Hindus to be passive and dreamy-eyed; they have not interpreted the Gita correctly. Our sadhus and swamis indulge in dry philosophy when preaching the Gita. The Gita is rarely with the Hindus.

Hindus must know how to assert, without being vindictive; to be active, and not passive; always on the guard without suspecting everybody. Hindus must change. Hinduism must change.

"I want the intensity of the fanatic plus the extensity of the materialist", said Swami Vivekananda.

Centuries-old fight with the cannibals broke the Hindu backbone, shattered the Hindu pride and wounded the Hindu 'gaurav'. Our ideas and ideals, our institutions and temples, our scriptures and mode of worship were under constant attack. "All this inflicted great damage on the Hindu psyche", said Ram Swarup. "They lost self-confidence and initiative and became passive. They learnt to be taken for granted".

The Hindus became passive, to the point of cowardice. The Muslims remained to be vocal, to the point of being militant. The fault lies equally with our 'secular' politicians, as also with our morbid and unconscious Swamis who preach Hinduism without heroism, Vedanta without valour, Dharma without dare-devilry, Gita without gallantry, Upaṇishads without understanding the present situation. The politician needs votes; the Swami needs devotees.

The mental outlook of the Hindus must change, and with it must come a new orientation of our Hindu faith.

The Hindu infatuation with the 'other world', forgetting the present world, must stop. The incessant talk on philosophy displays the poverty behind it, and not the pride in our faith. Our Gita philosophers prattle endlessly on dvaita, advaita and Vedanta, but not on action, unity and discipline.

Hinduism is open-minded. It is not dogmatic, isolated, arrogant and intolerant. We stifle not the other man's beliefs. We did not burn Libraries; we did not ban books. Gautama Buddha, who disagreed with everything Hindu, died at a ripe old age in India, without being witch-hunted, harrassed and hunted. We did not suppress free intellectual thought, freedom of expression, intellectual growth, divergent views and non-conformist ideas. In 1150 A.D. Caliph Mustanjid of Baghdad ordered burning of all philosophical works of Ibne Sina and Ikhwanus Safa. In 1194 A.D., Emir Abu Yusuf Yaqub al-Mansur, then at Seville (Spain), ordered the burning of all works by Ibn Rushed. On the other hand, we allowed Charvaka to preach and broadcast his atheist philosophy.

If we have strength in our sinews, faith in our religion, we need not be afraid of jackals. A mere sight of the lion will scare awy the jackals. So, when we say MILITANT HINDUISM, we do not disparage the other religions. Hinduism, the tolerant religion of the majority Hindus in Hindusthan, can never allow our country to be converted into another Bosnia. That is the negation of Hinduism. Killing innocent men, burning their houses, looting their belongings, stabbing and knifing is not the sign of militant Hinduism, but decadent Hinduism. It is revolting to human decency. If Nadir Shah can be abused, if Chengis Khan can be reviled, if the indiscriminate killers of Belsen camp can be hauled up before a Court, how can the mass killers of innocent people be condoned?

Bosnians, 44 per cent of the total population in Bosnia and Herzegovina, are Muslims. The Serbs, when fighting with the Bosnians, used a despicable weapon - Rape. Mass rapes were committed in Bosnian villages overrun by Serbian fighters. Young girls had to submit to the lustful soldiers in uniform. It was unprecedented in the history of war crimes when a whole population of Muslims was destroyed by mass rapes of their women.

We denounce the mass rapes of Bengali women committed by the Pakistani soldiers in the then-East Pakistan in 1971 when Bengali women were abducted into military brothels and subjected to gang rapes. The women had to live with their shame for ever.

If by the 'third eye of the Hindu', it means killing of men indiscriminately, torching of their homes with the inmates, converting their slums into furnaces, raping of their women, then it is not the 'third eye'. **Hinduism does not allow this genocide; it is a negation of Hinduism.**

While defence is allowed in every society by every government, torching of slums to wage a religious war is tantamount to hurt our legs by strengthening the hands.

It is high time that phony politicians are thrown on the dump garbage who are as wily as a fox, as smart as a crow but equally as filthy as a pig. Simultaneously, Hindu society must be defended at all costs, irrespective of the consequences, by embracing the left-overs from Hinduism; by stiffening the backbone of the Hindu; by never voting to power the dirty politician who harms Hindu interests; by challenging the chronic interference of Pakistan whose very existence is injurious to the permanent interests of India; by enrolling in the Police and Defence Services to the maximum possible extent; by coming down heavily on those vibhuti-producing Bhagwans who move about in a charmed circle of their own; by calling upon the big temples to financially help the poor temples; by removing the germs of poverty and unemployment by constant reminders to the authorities; by science and technology, by education and enlightenment, by refinement of character - that is opening the 'third eye'. Let us give it a new meaning in the present days.

Does the 'third eye' mean only the destruction and devastation of our own hearth and home? Does it mean the killing of men and kidnapping of women?

Where was the Hindu "third eye" when the Devaswam Board of Kerala refused to allow the Dalai Lama to enter their temple since he was a 'non-believer'? Was it necessary for the spiritual leader of the Tibetan Buddhists to seek prior permission of the Trustees to visit their temple?

The devotional songs of the famous singer Yesudas are broadcast daily from the loudspeakers installed at the Guruvayur temple, but the songster with the lilting melody is refused entry inside the temple. Where is the famous Hindu 'third eye'? Yesudas, a Christian, worships at Mukambi temple in Karnataka during every Navaratri festival; he treks up the Sabaramila hills during the pilgrim season to pray to Lord Ayyappa. But the custodians and contractors would not allow him inside the Guruvayur. Where is the 'third eye'?

Why was the Hindu "third eye" closed when millions of Hindus were driven out from the Muslim-majority Valley of Kashmir by the Muslim militants? Where was the famous "third eye" when the Kashmiri women were gang-raped by the terrorists there? Was it blind or was it flickering? Was it suffering from Cataract?

To remind these 'third eye' openers of their time-serving interests, whenever it suits them, let me repeat what J.K. Kaul said in ORGANISER of 5-8-1990.

"Pandit Sarwanand Kaul 'Premi' - a renowned poet, journalist, linguist and writer - was killed in a barbaric manner, along with his son at Anantnag on 30th April 1990. Sarwanand's eyes were gouged out - so were his son's - and red chilli powder sprinkled on the gaping wounds. A red hot spike was pierced in the Pandit's brow at the point where his 'tilak' ws showing. The son's gouged-out eyes were sewn in a string and the 'garland' put around Sarwanand's eyes. Then they were strangulated with a wire.

"Prof. B.L. Ganjoo (of Sopore) (brutally killed on 5th August 1989) had returned from Australia where he was involved in research in agricultural science at the request of his Muslims colleagues. He was tortured, impaled and then drowned. His wife, who was a teacher, was gang-raped by dozen of brutes, for days together; then her breasts were cut after her entire body had been singed with cigarette butts. She was drowned, her severed breasts deposited alongside in a polythene bag which contained the names of her savage tormentors.

"Not only are the victims' tongue and ears cut, but arms and legs too are amputated in a number of cases. Knees and ankles are beaten into pulp and then the victim is 'used' for blood-letting. Trained doctors do the job at the bidding of the terrorists, draining the victim of his blood, and leave him to die on the table. Hitler would turn in his grave to learn of the torture techniques evolved by the warriors of Hiza-ul-Mujahideen and Jamat-e-Islami to liquidate 'kafirs' (infidels).

"In the latest case (mid-July), also in Sopore, the budding terrorists were lined up to watch, while a Kashmiri Panditani was tied to a sawing mill and her body sliced into two parts, longitudinally".

Does it boil your blood? Why the shriekers and shouters of the Hindu "third eye" kept a sinister silence then?

Not a single Prime Minster - from Rajiv Gandhi to V.P. Singh to Chandrasekhar to Narasimha Rao - had the decency to go to Jammu to look into the pitiable condition of the Kashmiri Hindus rotting in camps in Jammu - refugees in their own country. Why was the "third eye" closed?

The shocking state of many of our small temples do not stir any of our top Swamis who wallow in luxuries in their rich temples. The top 10,515 temples in Tamil Nadu had a total annual income of only Rs. 2,76,85,518 from their immovable properties which means about Rs. 2,633 a year. Half of them had only an annual income of less than Rs. 500. The result is that gods are starving in these Hindu temples. The crusaders of the "third eye" should take up cudgels and rid the poverty in our temples.

Coming to the State of Rajasthan, the priests in Hindu temples there do not get enough to perform their 'puja' for a total of 10,316 temples under State control. This means a total of Rs. 43 per temple per year or 12 paise per day on an average is granted to them. Where was the much-advertised "third eye" of the Hindu?

The Hindu "third eye" should not mean torching of slums. It should mean imparting of Shakti (strength) to the entire Hindu ethos. Rishi Aurobindo Ghose said, "There is surely some enormous defect, something vital is wanting in us, nor is it difficult to lay our finger on the spot. We have all things, but are empty of strength, void of energy. We have abandoned Shakti, and are therefore, abandoned by Shakti. The Mother is not in our hearts, in our brains, in our arms".

The way to Hindu solidarity is not the path of burning, looting, raping, maiming, torching and killing. It should be the Vedic injunction **sahanau avatu** (may we progress together), **sahanau bhunaktu** (may we enjoy together), **saha viryam karavanahai** (may we act with firm resolve), **tejasvinau adhitam astu** (let our studies make us enlightened), **ma vidvisavahai** (let there be no hatred amongst us).

That should be the Hindu "third eye".

In his famous Uttarpara speech (**Karmayogin** June 19, 1909), while addressing the Society for the Protection of Religion, the great savant, mystic, revolutionary and leonine Rishi Aurobindo Ghose gave a wonderful exposition about the true aspect of Hinduism. He said, 'inter alia'.

"We speak often of the Hindu religion, of the Sanatan Dharma, but few of us really know what that religion is. Other religions are preponderatingly religions of faith and profession, but the Sanatan Dharma is life itself; it is a thing that has not so much to be believed as lived. This is the Dharma that for the salvation of humanity was cherished in the seclusion of this peninsula from of old. It is to give this religion that India is rising. She does not rise as other countries do, for self, or when she is strong, to trample on the weak. She is rising to shed the eternal light entrusted to her over the world. India has always existed for humanity and not for herself, and it is for humanity and not for herself that she must be great".

What a stirring message to the youths of the country!

He further said, "**When therefore it is said that India shall rise, it is the Sanatan Dharma that shall rise. When it is said that India shall be great, it is the Sanatan Dharma that shall be great. When it is said that India shall expand and extend herself, it is the Sanatan Dharma that shall expand and extend itself over the world. It is for the Dharma and by the Dharma that India exists. To magnify the religion means to magnify the country**".

The great Rishi spoke of Sanatan Dharma as follows:

"What is this religion which we call Sanatan - eternal? It is the Hindu religion only because the Hindu nation has kept it, because in this peninsula it grew up in the seclusion of the sea and the Himalayas, because in this sacred and ancient land it was given as a charge to the Aryan race to preserve through the ages. But it is not circumscribed by the confines of a single country, it does not belong peculiarly and for ever to a bounded part of the world. **That which we call the Hindu religion is**

really the eternal religion, because it is the universal religion which embraces all others. If a religion is not universal, it cannot be eternal. A narrow religion, a sectarian religion, an exclusive religion can live only for a limited time, a limited purpose. This is the one religion which impresses on mankind the closeness of God to us and embraces in its compass all the possible means by which man can approach God. It is the one religion which enables us, not only to understand and believe this truth but to realise it with every part of our being. It is the one religion which shows the world what the world is, that it is the Lila of Vasudeva. It is the one religion which shows us how we can best play our part in that Lila, its subtlest laws and its noblest rules. It is the one religion which does not separate life in any smallest detail from religion, which knows what immortality is and has utterly removed from us the reality of death".

Having said this, the great Karmayogin spoke these inflammable words for ever itched in our memory: "I say no longer that nationalism is a creed, a religion, a faith. I say that it is the Sanatan Dharma which for us is nationalism. **This Hindu nation was born with Sanatan Dharma; with it, it moves and with it, it grows. When the Sanatan Dharma declines, then the nation declines, and if the Sanatan Dharma were capable of perishing, with the Sanatan Dharma it would perish. The Sanatan Dharma, that is nationalism.** This is the message that I have to speak to you".

I say : whoever debases this Sanatan Dharma is a traitor to this country. Whoever degrades Hinduism is a slur on society. **He who is anti-Hindu becomes anti-India.** Without Hinduism, India has no future. Hinduism is its bedrock, bulwark and shock-absorber. "India, apart from Hindudom, is no India at all", said the Greek lady Savitri Devi.

Even the late Sardar K.M. Panikkar said, "Indian history is, of necessity, predominantly of the Hindu people, for though other and potent elements have become permanent factors in India, the Hindus still constitute seventy per cent of her population. Besides, what is distinctly India has no far been Hindu..... In essence, therefore, the history of Indian effort towards the building up and maintenance of a specially Indian civilisation has to be the history of the Hindu mind and its achievements".

Even J. Ramsay Macdonald, who afterwards became the Prime Minister of England, had said, "The Hindu, at any rate, from his traditions and his religion, regards India not only as a political and, naturally, the subject of one sovereignty.. but as the outward embodiment, as the temple - nay, even as the goddess mother - of his spiritual culture. **India and Hinduism are organically related as body and soul.**"

Way back in 1939, Savitri Devi, a Greek lady who Hinduised herself to Hinduism, said, "Hinduism is the national religion of India, and there is no real India besides Hindu India". (A Warning to the Hindus, p. 27).

Hinduism has been made dynamic, pulsating and militant by such sages and seers, stalwarts and soldiers like Sri Rama and Sri Krishna, Chandragupta and Vikramaditya, Chanakya and Vivekananda, Shivaji and Pratap, Guru Nanak and Guru Gobindsingh, Aurobindo and Hedgewar - who dreamt, planned, formulated, crusaded and won in the ultimate analysis. They did not lose heart; they did not budge or waver, they fought, on and on, in the pursuit of their aim and object. For them there was no tear of defeat; there was always the challenge of victory. Did Bhagat Singh apologise or shed a tear when he mounted the scaffold? Did Chandrashekhar Azad accept defeat when he faced the British bullets? Did Hemu Kalani weep when he was hanged? No. Why? The reply was given by, again, Rishi Aurobindo Ghose.

He said, "Ours is the eternal land, the eternal people, the eternal religion, whose strength, greatness, holiness may be overclouded, but never, even for a moment, utterly cease. The hero, the rishi, the saint are the natural fruits of our Indian soil; and there has been no age in which they have not been born."

All Hindus rose up in one unifying challenging roar 'Vande Mataram' which was composed by Bankim Chandra. This was the 'mantra' which united the Hindu from Bengal with the Hindu from Maharashtra. Chapekar, Dhingra, Savarkar, Bhagat Singh stuck to Bande Mataram. "In a single day", said Aurobindo Ghose, "a whole people had been converted to the religion of patriotism. The Mother had revealed herself. Once that vision has come to a people, there can be no rest, no peace, no further slumber till the temple has been made ready, the image installed and the sacrifice offered. A great nation, which has had that vision, can never again bend its neck in subjection to the yoke of a conqueror". (Bande Mataram, April 16, 1907).

Lokmanya Bal Gangadhar Tilak was one of the prophets of this type of militant and dynamic Hinduism. Swami Dayananda Saraswati was another sage who wanted a casteless Hindu society, sure of itself. Swami Vivekananda was another hero of the finest fettle whose sparks of fire still warm us, encourage us, embolden us to great heights of challenge and victory. He was, as Aurobindo said, "a very lion among men..... We perceive his influence still working gigantically, we know not well how, we know not well where, in something that is not yet formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say; Behold, Vivekananda still lives in the soul of the Mother and in the souls of her children". (Vedic Magazine, 1915).

So, the 'third eye' of the Hindu is not for killing our own, not for torching the huts or burning the slums, not massacring and maiming the defenceless, but by strengthening our faith with the fire of fervour to remove all pimples and scars from the body- politic, to non-co-operate with politicians who take bribes from shady characters, to boycott those movie moghuls who degrade our religion in their films, to see to it that our politicians and policemen do not join hands with the anti-social elements for the lure of silver and gold, to stand upright and insist on justice and fairplay, to refuse to accept the bombastic claims of the puffed-up and pompous minority, to streamline our educational system in such a way that a bright, but poor, student can easily gain entry into the shrine of Saraswati instead of being bulldozed by the spoilt son of a rich father who can purchase college seats by the power of his purse.

Nobody repects the weak. All respect the strong. The great Muslim powers are scared of the tiny State of Israel. This Jewish State has made its mind militant, its defence inviolate, its borders secure, and nobody can dare cast an evil glance at this new nation. Hundreds of Hindus were killed in the Valley of Kashmir, many were kidnapped, but when two Israeli tourists were kidnapped in Srinagar by the Muslim mujahideens, only one warning from Israel was enough to weaken the will of the mujahideens who set free the Israeli hostages.

A powerful nation, bound together with a viable economy and a national religion, can work wonders. Let us convert our country into a strong reservoir of power and plenty, scaring nobody but refusing to be scared by others, sure of our goals and aims, and coming down like a hungry lion if anybody dare molest our citizens or desecrate our shrines or kidnap our men or infiltrate their own men inside our territory to plant bombs.

Enough of idle talks, beautiful bravados, senseless slogans. 'Garibi Hatao' or 'Nanee yaad dila denge' or 'hamen dekhna hai' or 'bekari hatao' ar useless when they are not translated into reality. Face the facts and don't go round and about the mulberry tree.

These gaspot politicians, who inceseantly chant the 'mantra' of OM SHANTI, conveniently forget that unless SHAKTI (Power) is there to defend SHANTI (Peace), it will be nothing but a peace of the cremation-ground where the jackals may howl at night to pilfer a particle of burnt flesh left behind by the receding flames of the fire.

Jawaharlal Nehru's peace sermons to the world did not enable him to defend Indian territory occupied by the Chinese where, as he said, "not a blade of grass grows there". And inspite of our present Prime Minister's fussilade of fulminations on peace, the Sikhs in Punjab and the Muslims in Kashmir went for military training in Pakistan, came back to India and held the country to ransom, and bombs exploded in Bombay devastating buildings and killing the innocents. And all the while our peace-loving 'shanti' - preaching politicians were busy in searching old files and moth-eaten manuscripts to fish out solid proofs to produce to the world that we have been wronged.

And there is Israel; attack it directly or indirectly, and you will face its missiles and bomb attacks. If you don't allow it to live in peace, it will make your nights a nightmare. This is the language of Shakti that the enemy understands.

Therefore, there should be a change of mentality among the Hindus. It is easy to say that politics is a dirty business but we forget that it is the politician who rules us and, therefore, dynamic Hindus must get political power in their hands. We do not say that the Hindus should be fanatical like the Muslims (Hinduism does not allow it), but the Hindus should refuse to be assaulted and victimised.

The celebrated Savitri Devi (A Warning to the

Hindus) suggested the following steps to make Hinduism resonant with power and prestige: (1) Cultivation of predominant Hindu nationalism in each individual Hindu; (2) Cultivation of strength, and of a spirit of organised resistance to aggression throughout Hindudom.

"The vitality, the power, the pride acquired by the Hindus after such an experience, would be beyond conception", she said. It is only then that India can become Bharat. "Through the organisation of Hindudom, first let us make real India strong again", she concluded.

And when this religion of the rishis (Ved Vyas and Valmiki) becomes a predominant force in India, then will our country and our 'dharma' be respected in the annals of the nations. A Hindu, who is sure of himself, will support Muslims saints like Salebeg who had sung : 'My father is a Mussalman; my mother a Brahmin, but I Salebeg am only a poor devotee of my Lord Jagannath'.

Once this Hindudom of the Hindus comes in full force, we would hug and embrace the great Pathan poet-saint Raskhan who was not allowed entry in the Krishna temple of Mathura but Lord Krishna is said to have himself come out of the temple to meet his devotee on the stairs of the temple. For us Muslims like Raskhan are so good that we can touch his feet also. Our grandmothers taught the small kids to touch the feet of their parents first thing in the morning. (Nowadays they touch the knobs of their T.V. instrument to watch their pet programme!).

This Himalaya of Hinduism stands resolute, supreme and towering over all these temples and shrines of different sects. Hinduism stands first and last. Hinduism is Sanatan. The sage dies, but Dharma remains.

It was Hinduism which accepted, assimilated and embraced such diverse personalities as logicians like Swami Dayananda Saraswati, idol-worshippers like Sri Ramakrishna Paramahamsa, God-intoxicated sages like

Chaitanya, rational agnostics like Gautama Buddha. Which other religion can boast of such perfect assimilation and acceptance of sages of different and divergent flashes of religious fervour?

Pope John Paul II had once said that if the Roman Catholics obtain forgiveness directly from God without going through the Church, then a climate of sin would once again flourish in the world. 'Sin' is always in their mind for they consider a human being as a product of sin. We Hindus don't believe in it. We believe that man is a child of immortal bliss. When a child is born, it is a message from God that He is not yet tired of the world and he is still hopeful of it.

According to Swami Vivekananda, the word 'Hindu' is "the highest word that any language can invent".

Such a beautiful sentimental loving rite of 'Rakhi-bandhan' is found only in Hinduism. The loving endearing play of applying 'sindhoor' on the forehead is part of Hinduism only. The lighting of lamp during twilight or during 'aarti' time or during a religious function or in a commemmorative meeting is found only in Hinduism.

The Hindus still revere Gautam Buddha as another incarnation of God Vishnu. One of the most forceful rational arguments he gave in support of his thesis was : "Do not believe in what you have heard; do not believe in traditions because they have been handed down for many generations. Do not believe in anything because it is rumoured and spoken of by many. Do not believe in that as truth to which you have become attracted by habit. Do not believe merely on the authority of your elders and teachers. After observation and analysis, when it agrees with reason and is conducive to the good and benefit of one and all, then only accept it and live up to it."

Can any Muslim express the same views and not be lynched? When Martin Luther refused to accept the 'bulls' of the Pope, he was witch-hunted by the Vatican. We Hindus took Gautama in the folds of our embrace. A Hindu is sure of himself and hence he is on solid foundation. A Muslim has been enjoined to believe implicitly and hence the regimentation of thought in their religion.

Dr. B.R. Ambedkar said, "Having been taught that outside Islam there can be no safety, outside its laws no truth and outside its spiritual message there is no happiness, the Muslim has become incapable of thought other than the Islamic thought. He firmly believes that he has arrived at an unqualified pitch of perfection that he is the possessor of true faith of the true doctrine, the true wisdom that he alone is in possession of truth-no relative truth subject to revision but absolute truth".

We Hindus are constantly churning, thinking, developing, going into the deep sea of thought, testing our ideology with the present situation, refusing to accept the Scripture as the truth, the only truth, and nothing but the sole truth, without taking recourse to other scriptures.

Savitri Devi said : "The man of one book and of one creed may be strong, for the time being; but in the long run, it is a strength (and the greatest of all strength) for a religion, to have no particular founder, no particular book, no particular creed, settled once forever; to be just a continuous flow of thought, in search of knowledge, on the basis of a continuously renewed experience.... For Hinduism is, philosophically speaking, nothing else but infinitely various human thought itself, in continuous evolution. No end to the list of its prophets and seers, no end to the list of its books, until the end of mankind; but ever open possibilities to new experience, and new expressions of truth".

We should consolidate the Hindu forces into a strong structure, able to withstand all shocks and shakes. We should not dissipate our energies over some minor pimples. The broad canvas of Hinduism should not shrink by the over-shadowing of the personality cult. Hinduism is not based on a particular person or prophet round which the whole religion revolves. Ours is the product of the churning of age-old theories and principles of various nameless sages and seers.

"Give up all those old discussions, old fights about things which are meaningless, which are nonsensical in their very nature", said Swami Vivekananda. "Think of the last six hundred or seven hundred years of degradation when grown-up men by hundreds have been discussing for years whether we should drink a glass of water with the right hand or the left, whether the hand should be washed three times or four times, whether we should gargle five or six times. What can you expect from men who pass their lives in discussing such momentous questions as these and writing most learned philosophies on them?" (C.W. III. 167).

It is, therefore, essential that torch-bearers of our culture and country should play a vital role in sustaining the identity of our society for the ever-lasting glory of our faith and fatherland. For aeons of times, whenever there have been dark dark clouds on the horizon of our country and culture, when the life and religion of our people have been in danger, it was always the man of character, the man of principle, the man of indomitable will, the man who thought otherwise, the man who swam against the moving current, the man who thought ahead of his time - it was this man who guided the flook across the path strewn with stones.

It is the Hindus' collective responsibility. The millions of Hindus have to listen to the bugle-call of action.

A newspaper correspondent asked Swami Vivekananda, "Swami! What is the key to Japan's greatness?"

The Swami said, "The faith of the Japanese in themselves, and their love for their country".

Do the Hindus have faith in themselves, in their collective will?

In Militant Hinduism, there will be no place for dangerous cults and bogus gurus who indulge in the art of occult power, spirit possession, table-turning or table-tapping, invisible writing, ghost visions, reincarnation fibs, water-walking, levitation, invisibility, vibhuti-producing from space, gold-duplicating. These circus antics do not sharpen our intellect; they do not regenerate our society; they do not rejuvenate our religion. They, on the contrary, make the guru more rich, and yourself less rich.

The different segments of Hindu society should join together into a united whole, for the eternal and everlasting glory of our Mother Faith, our Sanatan Dharma, shorn of all its miracles and mumbo-jumbo cults. In Militant Hinduism if Sri Rama is insulted in Ayodhya, the Hindu in Kanchipuram should take it as a personal insult. If the fifth century Bhokhatkishwar Bhairov temple is desecrated in Chattabal (Kashmir), the Hindu in Trivandrum must take it as a slur on himself. In other words, the Hindu should not concentrate on his particular idol so much that the goal and overall interest of all Hindus is overlooked for the sake of a particular god or cult.

If the Hindus don't unite into a corporate whole, then the Hindu society will disintegrate and disappear. And if there is no Hindu society left, nobody is going to protect Hindu dharma in Hindusthan. India will then be a mere subject of academic discussions only - like the Sphinx in Egypt.

Let not posterity say that Hinduism was cremated by the Hindus. Let not the future historians write researches on the antiquities of Hinduism. Let not the future scholars delve deep into the vanished glories of Hinduism with its ancient tribe of the Hindus. Let not the foundation of the building of the non-Hindus and the anti-Hindus be built on the brittle bones and dead bodies of the Hindus.

Let not the Moving Finger write ominously on the sands of Time :

'This was the country Hindusthan which is no more now. This was the country where once lived the noble Hindu race which is no more now. This was the country where 85% of the then-Hindus worshipped millions of gods and goddesses. This was the country where the gods and goddesses refused to help the Hindus because the Hindus refused to help each other. He who cannot help the other cannot save his temples and gods".

May that day not come. May we live long and live like men. Let us translate into action what Swami Vivekananda said : "Who dares miserly love - And hug the form of Death, - Dances in Destruction's Dance, - To him the Mother comes".

It is easy to die for the country. It is difficult to live for the country. So live that each second of your life is a message of dauntless courage, each minute is a ray of hope for the disillusioned; each hour is a call to create unity in diversity.

"Allow me to call you brethern, by that sweet name - heirs of immortal blies - yea, the Hindu refuses to call you sinners," said Swami Vivekananda. "We are the Children of God, the sharers of immortal bliss, holy and perfect beings. Ye divinites on earth! - sinners? It is a sin to call a man so; it is a standing libel on human nature. Come up, o lions, and shake off the delusion that you are sheep; ye are souls immortal, spirits free, blest and eternal. Ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter".

Only Hinduism believes in eternal search for the ultimate truth since we believe that Truth cannot be had in a particular place, by a particular person, in a single scripture which needs no alteration or addition even after 2000 years. India has survived right from the pre-Vedic days due to this catholicity and strong reservoir of our Mother Faith and, hence, only Hinduism can be the National Religion of India. Devotional Nationalism is part and parcel of the thinking of every patriotic Hindu. Hinduism is not an imported religion; it has come from the soil and sand of this country.

Only strong, dynamic, militant and technologically-advanced Hinduism can save India. Whenever Hinduism declined, barbarous hordes attacked us with disastrous consequences. Savitri Devi was frank enough to say, "Hinduism has reached a stage where it has either to die out or else to react vigorously - and then, not merely to survive, but to rule. There is no third alternative. If Hindudom were to die, India would no longer be India."

Hindu-minded Hindus must rule from the citadel of Delhi since political power is a necessity to establish this rule of justice. We have to be conscious of our strength, jealous of our treasure, steadfast in our love for every Hindu (from the Brahmin to the chandala). Let every sweeper feel that he is the offspring of Valmiki and Ved Vyasa who are not copyrighted by the Brahmins.

Hinduism is not the religion of the meek and mild, the lotus-eyed dreamer who only exults in his pet fancies of ancient days. I can say no more than repeat the exhortation by Savitri Devi in the following inflammable words :

"We would like to see both ritualistic and devotional nationalism, flourishing from today among the women and children in the Hindu home. We were told that in Maharashtra the image of Shivaji, the national hero, is honoured and worshipped, along with those of the gods, in the daily family 'puja'. Shivaji is a god, since he represents Maharashtra, Hindudom — eternal India. We would like this cult of the heroes of India's history to spread in every province. We would like the Hindu women (specially those who enjoy the advantage of literacy) to become more and more interested in Indian history, as they are in remote Indian legend; to consider it as their own history; to gather their children, now and then, and tell them true stories out of it, as beautiful as any tales of gods and demons: the story of the great king Chandragupta or the story of Prithviraj, the gallant Hindu knight; of Pratapaditya, or Rana Pratap, of Shivaji, of queen Padmini, of queen Durgavati, or of Lakshmi Bai. We would like to see the map of India, and beyond it, the outlines of Greater India (the pictures of Hindu might in the past, and the constant recall of Hindu hopes) set as an object of cult, along with the images of national gods and heroes, in every Hindu home. We would like every Hindu little boy to revere some great Indian warrior as his personal model, and every Hindu little girl to say to her mother, 'I want to be like Lakshmi Bai when I grow up'. Then, Hindu India would be a strength, that is to say, a reality."

It is only then that the "third eye" of the Hindu is opened when nobody can dare cross our path with a venomous poison in his heart or a blood-stained sword in his hands. That is the real 'third eye' — the eye of creation, not of destruction; the eye of building, not of burning; the eye of loving, not of looting; the eye of defiance and defence, not of dastardly devil's dance. It is this faith in one's belief that can create a climate of peace. Shivaji was a wonderful epitome of this defensive assimilation. "In India, religious intolerance has been very rare and Shivaji's conception of a Hindu empire was in no way identified with religious persecution", said S.N. Sen (The Military System of the Marathas). Unlike Shivaji, Aurangzeb was a blood-thirsty monster who brought no laurels to Islam.

It is up to you, Hindus of the country! to rejuvenate or ruin your country. Only you can save India. In you lies the hope of the country. Swashbuckling demagogues and soapbox orators will enrich themselves at your cost; discard them. Only sincere and dedicated leaders of stature have to be accepted. Once this platoom of leaders work sincerely in the larger interest of the nation, without indulging in cheap dirty party politics and minority vote-mania, they will blaze a new trail for the silent soldiers to become vocal and valiant.

Rise up, young swayamshewaks of the country! and select those leaders who can make history, for history is made by such men of mettle, not by nincompoop and intellectual dwarfs.

Gird up your loins, Arjunas of India! The spirit of Sri Krishna is in every one of you. If Hanuman is there, Sri Ramchandra will not be far away. If Chandragupta is there, Chanakya is surely to come forward. If Swami Vivekananda is here amidst us, will Sri Ramakrishna Paramahamsa lag behind?

Vande Mataram

The Hypocrisy of Secularism

A thundering silence was maintained by the so-called 'secular' parties when an scorched-earth 'ethnic cleansing' policy was unleashed in Kashmir, leading to the evacuation of 3,00,000 Kashmiri Hindus from the Valley.

When Hindu temples were destroyed in Kashmir in 1986 and in Bangladesh in 1989, a total silence was kept by these false leaders.

The fulminations of Imam Bukhari against India and his rushing to the Pakistan envoy for talks on December 6, 1992, and the demandof the Babri Committee for U.N. intervention in Ayodhya did not raise a voice of protest from these prophets of Secularism.

The destruction of the 400-year-old Hindu temple at Ramna in Dhaka in 1970 was ignored by these stalwart secularists.

Secularism seems to lie in holding gimmicks like Iftar parties to appease Muslims when no parties are held for other faiths. In India, the birthdays of Sri Rama and Sri Krishna are not public holidays, but the birthday of Prophet Mohammed is.

These secular gimmicks will neither help the Muslims nor the Hindus.

Violence and Cowardice

I do believe that where there is a choice between cowardice and violence, I would advise violence. Thus my eldest son asked me what he should have done, had he been present when I was almost fatally assaulted in 1908, whether he should have run away and seen me killed or whether he should have used physical force which he could and wanted to use, and defended me, I told him that it was his duty to defend me even by using violence .... But I believe that non-violence is infinitely superior to violence, forgiveness is more manly than punishment. Forgiveness adorns a soldier. But abstinence is forgiveness only when there is the power to punish; it is meaningless when it pretends to proceed from a helpless creature. A mouse hardly forgives a cat when it allows itself to be torn to pieces by her. (Gandhiji, **'Harijan'**, *26 November 1938).*

The Mussulman being generally in a minority has, as a class, developed into a bully..... Though, in my opinion, non-violence has a predominant place in the Quran, the thirteen hundred years of imperialistic expansion has made the Mussulmans fighters as a body. They are therefore aggressive. Bullying is the national excrescence of an aggressive spirit. The Hindu has an age-old civilisation..... The Hindus, as a body, are, therefore, learned and selfless. But not having retained their spiritual training, they have forgotten the use of an effective substitute for arms, and not knowing their use nor having an aptitude for them, they have become docile to the point of timidity or cowardice.

(Gandhiji **'Young India'**, *19 June 1924)*

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WARNING TO THE HINDUS

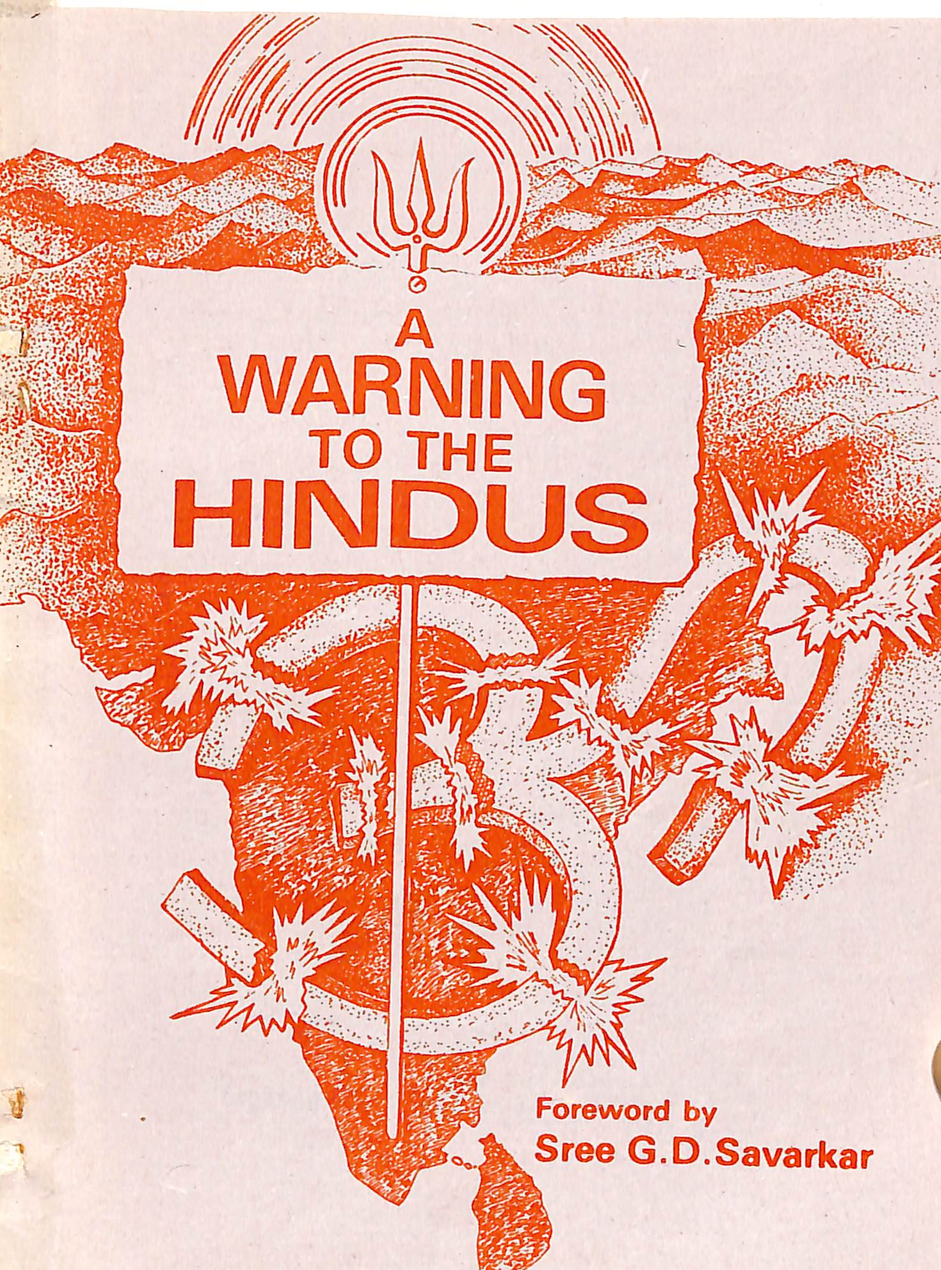
(Savitri Devi)

"Hinduism is not only the religion which had developed in India, and which gives an illustration of India's unity in variety. It is also the religion which, owing to its very outlook, to its very tenets, gives India the basis of a consistent nationalism, entirely in harmony with the spirit of its cult". (p. 40)

"Political power (that is to say the power of law, with organised military force at the back of it) is everything in this world.... When you possess political power, then you can make nations do what you like, think what you like, profess whatever sense or nonsense you like, nowadays and in the future, as well as you could in the past. It only requires a more powerful administration, backed by more powerful war-engines, as all techniques improve with time. We would like the Hindus to remember this, and to strive to acquire political power at any cost". (pp. 100-101).

"Wherever Hindudom is weak, if such a government came to existence, it would not represent the Hindus". (p. 116)

"If only the Hindus, wherever a minority, would become a minority of soldiers, well-trained and always ready, then not only could they defend themselves and survive, but a time is coming when they would be the actual masters of the situation".(p. 149).



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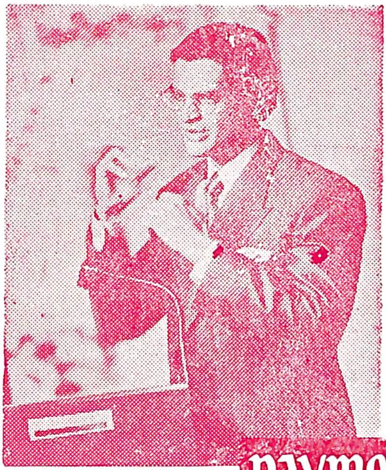

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